

108
Greatest Of All Times



**Globally selected
Personalities**



**"The man who asks a
question is a fool for a
minute, the man who does
not ask is a fool for life."**

-Confucius

Goalcast

c.551 BC <:::><:::><:::> c.479 BC

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c. 551 BC



c. 479 BC

Confucius

Kǒngzī

孔子



Tang-era depiction of Confucius

by Wu Daozi (685–758)

| | |
|-------------------------|--|
| Born | Kong Qiu |
| | c. 551 BCE |
| | Zou, <u>Lu</u> (now <u>Qufu</u> , Shandong) |
| Died | c. 479 BCE (aged 71–72) <u>Si River</u> , Lu |
| Resting place | <u>Cemetery of Confucius</u> , Lu |
| Region | <u>Chinese philosophy</u> |
| School | <u>Confucianism</u> |
| Notable students | show <u>Disciples</u> |
| Main interests | <ul style="list-style-type: none">• Ethics• education |

| | |
|------------------------------|--|
| | <ul style="list-style-type: none"> • music • political philosophy • social philosophy |
| Chinese name | |
| Chinese | 孔子 |
| Hanyu Pinyin | Kǒngzǐ |
| Literal meaning | Master Kong |

Confucianism

{<https://education.nationalgeographic.org/resource/confucianism/>}

Confucianism has existed for more than 2,500 years and is one of the most influential religious philosophies in the history of China. It is concerned with inner virtue, morality and respect for the community and its values.

Confucianism is a philosophy and belief system from ancient China that laid the foundation for much of Chinese culture. Confucius was a philosopher and teacher who lived from 551 to 479 B.C.E. His thoughts on ethics, good behavior and moral character were written down by his disciples in several books, the most important being the Lunyu. Confucianism promotes ancestor worship and human-centered virtues for living a peaceful life. Some examples of ancestor worship include maintaining a shrine in one's home for relatives that have passed on and making offerings of food and drink, flowers or incense at gravesites. The golden rule of Confucianism is "do not do unto others what you would not want others to do unto you."

Confucianism is a term that Westerners coined; there is no equivalent in any Chinese dialect. Over time, Confucian teachings became closely tied to the rituals and beliefs associated with Buddhism and Taoism. Together, the tenets of these three religious philosophies became

known as The Three Teachings. All three are deeply embedded in Chinese culture.

Religion vs. Philosophy

Scholars disagree about whether Confucianism should be considered a religion or a philosophy. It began as a revival of an earlier religious tradition and has some characteristics of the Western framework of religion. There are also Confucian temples where important community and civic rituals happen. Confucianism does not, however, fit neatly into the Western concept of religion. There are no Confucian gods, and Confucianism focuses neither on the creation of the Earth or human life nor the afterlife. Although many people emphasize that Confucianism is both a religion and a philosophy, it is better understood as an ethical guide to life in the here and now.

Confucian Teachings

The main idea of Confucianism is the importance of having a good moral character, which can affect the world around a person through the idea of cosmic harmony. This moral character is achieved through the virtue of *ren*, or "humanity," which leads to more virtuous behaviors, such as respect, altruism and humility. If an emperor has moral perfection, his rule will be peaceful and benevolent. Natural disasters and conflict, on the other hand, are a natural consequence of straying from ancient teachings. Confucius believed in the importance of education in order to create this virtuous character. He thought that people are essentially good yet may have strayed from the appropriate forms of conduct. Rituals in Confucianism were designed to bring about this respectful attitude and create a sense of community within a group.

The idea of "filial piety," or devotion to family, is key to Confucius thought. This devotion can take the form of ancestor worship, submission to parental authority or the use of family metaphors, such

as "son of heaven," to describe the emperor and his government. The family is the most important group for Confucian ethics, and devotion to family can only strengthen the society surrounding it.

Confucianism Past and Present

While Confucius gave his name to Confucianism, he is understood as a spiritual leader as opposed to the founder of a new religion or philosophy. This is in part due to the fact that Confucius was not the first person to discuss many of the concepts that became central to Confucianism. Indeed, Confucius was concerned with the preservation of traditional Chinese knowledge from earlier thinkers, such as such as Zhougong, a leader of China in the 11th century. Confucius viewed Zhougong as a hero because he willingly and peacefully transferred power to his nephew, maintaining harmony in Chinese society. Some practices associated with Confucianism, such as ancestor worship, also appear to predate Confucius. This suggests that Confucianism incorporated existing customs.

After Confucius's death, several of his disciples compiled his wisdom and carried on his work. The most famous of these disciples were Mencius and Xunzi, both of whom further developed Confucian thought and ideals.

Confucianism includes strict rules about class in Chinese society, which contributed to the stratification of ancient Chinese society. China was divided into four social classes: the noble or scholar elite class, the landowners and farmers, craftsmen, and merchants (who were lowest on the scale because Confucius argued against luxury). People were taught to stay in their social classes to create social harmony, which discouraged anyone from rising in status. Women were considered a different and lower social class than men. According to Confucian rules, women had to obey their male family members, including their sons. Practices like feet binding became more popular, and women's social power decreased as Confucian ideas had a

resurgence during the Song period (960-1279 C.E.).

Confucianism remains one of the most influential philosophies in China. During the Han Dynasty, emperor Wu Di (reigned 141-87 B.C.E.) made Confucianism the official state ideology. During this time, schools were established to teach Confucian ethics. Confucianism existed alongside Buddhism and Taoism for several centuries as one of the most important Chinese religions. In the Song Dynasty (960-1279 C.E.) the influence from Buddhism and Taoism brought about "Neo-Confucianism," which combined ideas from all three religions. However, in the Qing dynasty (1644-1912 C.E.), many scholars looked for a return to the older ideas of Confucianism, prompting a Confucian revival.

Confucianism was denounced under Chairman Mao Zedong, but the current Chinese government recognizes that Confucianism is aligned with its socialist goals. For example, Confucian ideas regarding the hierarchy of society and concept of social responsibility fit with socialist communal values and strict government and societal structure.

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Disciples of Confucius

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According to Sima Qian, Confucius said: "The disciples who received my instructions, and could themselves comprehend them, were seventy-seven individuals. They were all scholars of extraordinary ability." It was traditionally believed that Confucius had three thousand students, but that only 72 mastered what he taught. The following is a list of students who have been identified as Confucius's followers. Very little is known of most of Confucius's students, but some of them are mentioned in the Analects of Confucius. Many of their biographies are recorded in the Sima Qian's Shiji. The Six Arts were practiced by the 72 disciples.

Disciples

Yan Hui (Ziyuan)

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A tablet in honor of Yan Hui ("The Continuator of the Sage, Duke of Yanguo") in his temple in Qufu

Yan Hui (顏回) was a native of the Lu. His courtesy name was Ziyuan (子淵). He was Confucius's favorite student, and was younger than Confucius by 30 years. He became Confucius's disciple when he was very young. "After I got Hui," Confucius once said, "the disciples came closer to me." Confucius once traveled to Nang Hill with three of his favourite students, Hui, Zilu, and Zigong, and asked them each to tell him their different aims, after which he would choose between them. After Zilu's answer, Confucius said, "It marks your bravery." After Zigong's answer, Confucius said, "It shows your discriminating eloquence." Yan Hui spoke last, saying "I should like to find an intelligent king and sage ruler whom I might assist. I would diffuse among the people instructions on the five great points, and lead them on by the rules of propriety and music, so that they should not care to fortify their cities by walls and moats, but would fuse their swords and spears into implements of agriculture. They should send forth their flocks without fear into the plains and forests. There should be no sunderings of families, no widows or widowers. For a thousand years there would be no calamity of war. Yu would have no opportunity to display his bravery, or Ts'ze to

display his oratory." After hearing Yan Yui's answer, Confucius said, "How admirable is this virtue!"

Yan Hui was very introverted. When Hui was 29, his hair turned completely white, and at age 32 he died. The [first emperor of the Han dynasty](#) sacrificed to both him and Confucius. In the Confucian sacrificial Canon his title, "Continuator of the Sage", was conferred in the ninth year of the [Jiajing era](#) of the [Ming dynasty](#), in 1530 AD, when almost all of the present sacrificial titles of the worthies in the [Temple of Confucius](#) were fixed. Hui's place is on the east of the sage. He is considered the first of the Four Assessors, the most senior disciple of Confucius

Min Sun (Ziqian)



A symbolic [tomb of Min Ziqian](#), with two ancient-looking [bixi](#) turtles

Min Sun (閔損) was one of Confucius's students from the State of Lu. His courtesy name was Ziqian (子騫). According to Sima Qian he was 15 years younger than Confucius, but other sources state that he was 50 years younger. When he first came to Confucius he had a starved look, but after studying with Confucius he gained a look of fullness and satisfaction. When Zigong once asked Min Sun how this change had come about, he replied, "I came from the midst of my reeds and sedges into the school of the Master. He trained my mind to [filial piety](#), and set before me the examples of the ancient kings. I felt a pleasure in his instructions; but when I went abroad, and saw the people in authority, with their umbrellas and banners, and all the pomp and circumstance of their trains, I also felt pleasure in that show. These two things assaulted each other in my breast. I could not determine which to prefer, and so I wore that look of distress. But now the lessons of our Master have penetrated deeply into my mind. My progress also has been helped by the example of you my fellow disciples. I now know what I should follow and what I should avoid, and all the pomp of power is no more to me than the dust of the ground. It is on this account that I have that look of fullness and satisfaction." Min Sun was one of Confucius's most favourite students. He was distinguished for his moral purity and his love for his parents. His place in the Temple of Confucius is on the first place on the east, among "The Wise Ones", immediately following the Four Assessors. He was first sacrificed to, along with Confucius, in 720 AD, by the sixth emperor of the [Tang dynasty](#). His title, the same as that of all but the four assessors, is "The Ancient Worthy, the Philosopher Min." The eleventh chapter of the *Analects* was traditionally attributed to his disciples.

Min Sun is most well known for his love and respect for his parents. His mother died when he was young; and, after his father remarried, he was raised by his stepmother. Under her care, he was abused and mistreated. His stepmother, during winter, would line her own sons' clothes with warm cotton, while she would line his clothes with weeds. One day, while taking his father out in a carriage, he almost succumbed to the cold. When his father learned what had happened, he went back to throw his wife out of the house. However, Min Sun said, "If mother leaves, there will be three of your sons who go cold, but if she stays, then only one will suffer." His stepmother was touched by his kindness and never mistreated him again.

Ran Geng (Boniu)

Ran Geng (冉耕) was a native of Lu, and Confucius's junior by only seven years. His courtesy name was Boniu (伯牛). When Confucius became Lu's Minister of Crime, he appointed Boniu to the office from which he had just been promoted, Commandant of Zhongdu. His tablet is now fourth among "The Wise Ones", on the west.

Ran Yong (Zhonggong)

Ran Yong (冉雍) was of the same clan as Ran Geng, and 29 years younger than Confucius. His courtesy name was Zhonggong (仲弓). He had a bad father, but the Master declared that this was not to be counted against him, to detract from his admitted excellence. He had a reputation for integrity, but not for being an eloquent speaker (*Analects* 5.5). His place in the Temple of Confucius is second among "The Wise Ones", to the east.

Ran Qiu (Ziyou)

His courtesy name was Ziyou (子有). He was the same age as Rong Yong. He was noted among Confucius's students for his versatile abilities and many talents. Zigong said that he was "respectful to the old and kind to the young; attentive to guests and visitors; fond of learning and skilled in many arts; diligent in his examination of things." When a minor official of Lu asked Confucius about Ran Qiu's qualities, Confucius praised him as having modest administrative ability (*Analects* 5.7). After studying with Confucius Ran Qiu took an official position working for the ministers who had usurped power in Lu, but did not himself have enough power or ability to influence his employers to follow a more ethical course of action (*Analects* 3.6). He once disappointed Confucius, and was rebuked for telling him that he loved Confucius's [Way](#), but that he lacked the strength to pursue it (*Analects* 6.12). Later, it was by the influence of Ran Qiu that Confucius was finally able to return to Lu. His place in the Temple of Confucius is third among "The Wise Ones", to the west.

Zhong You (Zilu)

Zhong You (仲由) was a native of Pian (卞) in Lu, of [yeren](#) origin.^[12] He was only nine years younger than Confucius. His courtesy names were Zilu (子路) and Jilu (季路). At their first interview, Confucius asked him what he was fond of, and he replied, "My long sword."

Confucius said, "If to your present ability there were added the results of learning, you would be a very superior man."

"Of what advantage would learning be to me?" asked Zilu. "There is a bamboo on the southern hill, which is straight itself without being bent. If you cut it down and use it, you can send it through a rhinoceros's hide: what is the use of learning?"

"Yes", said Confucius; "but if you feather it and point it with steel, will it not penetrate more deeply?"

Zilu bowed twice, and said, "I will reverently receive your instructions."

Confucius later said, "From the time that I got You, bad words no more came to my ears." Confucius admired Zilu for his courage, but was concerned that he might lack other virtues (such as good judgement) that would have balanced this courage, potentially turning Zilu's courage into a vice (*Analects* 5.7; see also 8.2, 17.8, and 17.23). After studying with him, Confucius later praised Zilu as his having exceptional administrative ability and being capable of handling duties of national importance (*Analects* 5.7). After completing his studies with Confucius, Zilu became chief magistrate of the district of [Pu](#), where his administration commanded the warm commendations of Confucius. His violent death in [Wei](#) is accounted in the [Zuo zhuan](#) (480 BCE). Zilu's tablet is now the fourth, to the east, from those of the Assessors.

Zai Yu (Ziwo)

Zai Yu (宰予) was a native of Lu, but his age is unknown. He was stubborn at first, and cared much about how he looked. His courtesy name was Ziwo (子我). He had "a sharp mouth", according to Sima Qian. Once, when he was at the court of [Chu](#) on some commission, King Chao offered him an easy carriage adorned with ivory to return to Confucius. Yu replied, "My Master is a man who would rejoice in a government where right principles were carried out, and can find his joy in himself when that is not the case. Now right principles and virtue are as it were in a state of slumber. His wish is to rouse and put them in motion. Could he find a prince really anxious to rule according to them, he would walk on foot to his court and be glad to do so. Why need he receive such a valuable gift as this from so great a distance?" Confucius later commended Zai Yu for this reply.

Zai Yu is not portrayed well in the Analects. He took service in [Qi](#), and was the chief magistrate governing the Qi capital of [Linzi](#). While employed in Qi he joined with Tian Chang in a rebellion. After this rebellion was suppressed, his actions led to the destruction of his extended family and made Confucius ashamed of him. His place in the Temple of Confucius is second among "The Wise Ones", to the west.

Duanmu Ci (Zigong)

Duanmu Ci (端木賜) was a native of [Wei](#), and 31 years younger than Confucius. His courtesy name was Zigong (子貢). He had mental sharpness and ability, and appears in the Analects as one of the most forward talkers among Confucius's students.

Confucius said, "From the time that I got Ci, scholars from a distance came daily resorting to me." According to [Zhu Xi](#), Zigong was a merchant who later became wealthy through his own efforts, and developed a sense of moral self-composure through the course of his work. (His past profession as a merchant is elaborated in *Analects* 11.18).

When he first came to Confucius he quickly demonstrated an ability to grasp Confucius's basic points, and refined himself further through Confucius's education. He is later revealed to have become a skillful speaker and an accomplished statesman (*Analects* 11.3), but Confucius may have felt that he lacked the necessary flexibility and empathy towards others necessary for achieving consummate virtue (*ren*): he once claimed to have achieved Confucius's moral ideal, but was then sharply dismissed by the Master (*Analects* 5.12); later he is criticized by Confucius for being too strict with others, and for not moderating his demands with an empathic understanding of others' limitations (*Analects* 14.29). He is one of the Confucius's students most commonly referred to in the *Analects*, also appearing in *Analects* 9.6, 9.13, 11.13, 13.20, 14.17, and 17.19.

Duke Ching of Qi once asked Zigong how Confucius was to be ranked as a sage, and he replied, "I do not know. I have all my life had the sky over my head, but I do not know its height, and the earth under my feet, but I do not know its thickness. In my serving of Confucius, I am like a thirsty man who goes with his pitcher to the river, and there he drinks his fill, without knowing the river's depth."

After studying with Confucius, Zigong became Commandant of [Xinyang](#), and Confucius gave him this advice: "In dealing with your subordinates, there is nothing like impartiality; and when wealth comes in your way, there is nothing like moderation. Hold fast these two things, and do not swerve from them. To conceal men's excellence is to obscure the worthy; and to proclaim people's wickedness is the part of a mean man. To speak evil of those whom you have not sought the opportunity to instruct is not the way of friendship and harmony." After leaving Confucius, Zigong served in high offices in both in Lu and Wei, and finally died in Qi. Following Confucius's death, many of the disciples built huts near their Master's grave, and mourned for him three years, but Zigong remained there, mourning alone for three years more. His place in the Temple of Confucius is third among "The Wise Ones", to the east of the Assessors. The fifth chapter of the *Analects* was traditionally attributed to his disciples.

Yan Yan (Ziyou)

Yan Yan (言偃) was a native of [Wu](#) (吳). His courtesy name was Ziyou (子游). He was 45 years younger than Confucius, and was distinguished for his literary achievements. After studying with Confucius he was made Commandant of [Wuchang](#). While being employed as a government official there he was successful in transforming the character of the people by teaching them [ritual propriety](#) and music, and was praised by Confucius. After the death of Confucius, Ji Kang asked Yan how it was possible that Confucius was not as widely mourned as [Zichan](#) (a famous Duke of [Zheng](#)), after whose death men laid aside their [bow rings](#) and girdle ornaments, women laid aside their pearls and earrings, and the sounds of weeping could be heard in the streets for

three months. Yan replied, "The influences of Zichan and my Master might be compared to those of overflowing water and those of fattening rain. Wherever the water in its overflow reaches, men take knowledge of it, while the fattening rain falls unobserved." His place in the Temple of Confucius is fourth in the western range of "The Wise Ones."

Bu Shang (Zixia)

It is not certain what state Bu Shang (卜商) was a native of, but he was said to have been born either in Wei or [Wen](#). His courtesy name was Zixia (子夏). He was 45 years younger than Confucius and lived to a great age, for in 406 BC (73 years after Confucius's death) he was recorded serving at the court of Prince Wan of Wei, to whom he gave copies of some of the classics. He is represented as an extensively well-read and exacting scholar but one without great comprehension of mind. The *Maojing* is said to contain his philosophical views. [Gongyang Gao](#) and [Guliang Chi](#) studied the [Spring and Autumn Annals](#) with him. When Zixia died, his son wept so greatly it is said that he became blind. In the Temple of Confucius, he is placed in the fifth east position, among "The Wise Ones".

Zhuansun Shi (Zizhang)

Zhuansun Shi (顛孫師) was a native of [Chen](#), and was 48 years younger than Confucius. His courtesy name was Zizhang (子張). Zigong said of him: "Not to boast of his admirable merit; not to signify joy on account of noble station; neither insolent nor indolent; showing no pride to the dependent: these are the characteristics of Zhuansun Shi." When he was sick and close to death, he called his son Shanxiang to him, and said, "We speak of his end in the case of a superior man, and of his death in the case of a mean man. May I think that it is going to be the former with me today"? In the Temple of Confucius, he is placed in the fifth west position, among "The Wise Ones".

Zeng Shen (Ziyu)

Zeng Shen [or Can] (曾參) was a native of South Wu in [Lu](#), and 46 years younger than Confucius. His courtesy name was Ziyu (子輿 or 子與). When he was 16 he was sent by his father into [Chu](#), where Confucius was then teaching, to learn under the sage. Confucians later considered him to be his second most senior student, after Yan Hui. Zigong said of him, "There is no subject which he has not studied. His appearance is respectful. His virtue is solid. His words command credence. Before great men he draws himself up in the pride of self-respect. His eyebrows are those of longevity." He was noted for his filial piety, and after the death of his parents he could not read the rites of mourning without being led to think of them and being moved to tears. He was a voluminous writer. He composed ten books, compiled in the *Rites of the Elder Tai* (大戴禮). He was said to have composed and/or edited the [Classic of Filial Piety](#) under the direction of Confucius. He was also associated with transmission of the [Great Learning](#). He was first associated with the sacrifices to Confucius in 668 AD, but in 1267 he was advanced to be one of the sage's four Assessors. His title, "Exhibitor of the Fundamental Principles of the Sage", dates from the period of [Jiajing](#), when he was associated with Yan Hui.

Tantai Mieming (Ziyu)

Tantai Mieming (澹臺滅明) as a native of Wu-chang. His courtesy name was Ziyu (子羽). Sima Qian said that Ziyu was 39 years younger than Confucius, but other records state that he was 49 years younger. He was excessively ugly, and Confucius thought poorly of his talents following consequence his first meeting with him. After completing his studies, he travelled to the south, as far as the [Yangtze River](#). Traces of his presence in that part of the country are still pointed out in the department of [Suzhou](#). He attracted three hundred students, to whom he laid down rules for their guidance in their intercourse with princes. When Confucius heard of his success, he confessed how he had been led by his bad looks to misjudge him. He, with nearly all the disciples whose names follow, first had a place assigned to him in the sacrifices to Confucius in 739 AD. in the Temple of Confucius his tablet is placed on the second, east, in the outer court, beyond that of the "Assessors" and "Wise Ones".

Fu Buqi (Zijian)

Fu Buqi (宓不齊) was a native of Lu; and, according to different accounts, 30, 40 or 49 years younger than Confucius. His courtesy name was Zijian (子賤). After studying under Confucius he became the Commandant of Danfu, where he succeeded in his position easily. Wuma Qi, having served in the same office, and succeeding only by virtue of great industry and toil, asked Zijian for advice. Zijian answered, "I employ men; you employ men's strength." People later pronounced Fu to be a [superior man](#). In *Analects* 5.3 Confucius himself uses the evidence of Zijian's exemplary character to demonstrate that Lu had retained a culture of high moral quality. His writings are mentioned in [Liu Xin](#)'s catalogue of important books. In the Temple of Confucius his tablet is placed on the second place on the west.

Yuan Xian (Zisi)

Yuan Xian (原憲) was either a native of [Song](#); or, according to [Zhang Xuan](#), of Lu. His courtesy name was Zisi (子思). He was younger than Confucius by 36 years. He was noted for his purity and modesty, and for his happiness in the principles of the Master while suffering deep poverty. After the death of Confucius, he lived in obscurity in Wei. His tablet in the Temple of Confucius is next to that of Ziyu. The fourteenth chapter of the *Analects* was traditionally attributed to his disciples.

Gongye Chang (Zichang)

Gongye Chang (aka. Gongye Zhi) (公冶長 or 公冶芝) was Confucius's son-in-law. His courtesy names were Zichang (子長) and Zizhi (子之). He was either a native of Lu or Qi. In the Temple of Confucius, his tablet is next to Buji's.^[26]

In *Analects* 5.1 Confucius says of Gongye Chang: "He is marriageable. Although he was once imprisoned as a criminal, he was in fact innocent of any crime." Confucius then married his daughter to him. [Chinese legends and folklore](#) later attributed to him the ability to talk with birds and other animals. In one story, he overhears a group of birds discussing the location of a murder victim. His knowledge of the body later leads him to be arrested for the person's murder, but he is released after demonstrating his

supernatural powers to his jailers. Although the exact nature of his offence is not known outside of this [pseudohistory](#), Confucius's marriage of his daughter to him despite the strong stigma attached to criminals in the Zhou dynasty demonstrates Confucius's adherence to moral reason and his independence from arbitrary social conventions

Nangong Kuo (Zirong)

Nangong Kuo (南宮括) may have been the same person as Nangong Zhangshu, who accompanied Confucius to the [Zhou](#) king's court. He was also called Nanguo Shi (南宮适) and Nanguo Tao (南宮縡), and his courtesy name was Zirong (子容). Once, while he was serving [Duke Ai of Qin](#), a fire broke out at the palace. While others attempted to secure the contents of the treasury, Nangong directed his efforts to saving the palace library, and it was because of his efforts that numerous ancient texts (possibly the most important being the [Rites of Zhou](#)) survived. His tablet in the Temple of Confucius is on the east, next to Yuan Xian's.

Gongxi Ai (Jici)

Gongxi Ai (公晳哀) was either a native of Lu or Qi. His courtesy names were Jici (季次) and Jichan (季沉). Confucius commended him for refusing to accept employment with any of the noble families who had gained power through usurpation, choosing instead to endure severe poverty rather than sacrifice his principles. His tablet in the Temple of Confucius follows Gongye's.

Zeng Dian (Xi)

Zeng Dian (曾蔣/點) was the father of [Zeng Shan](#). His courtesy name was Xi (晳). In the Temple of Confucius his tablet is in the hall to Confucius's ancestors, where it is the first on the west side. In [Analects](#) 11:25 Zeng Dian is portrayed as a musician whose modest political aspirations are similar to those of Confucius himself.

Yan Wuyou (Lu)

Yan Wuyou (顏無繇) was the father of Yan Hui, and was younger than Confucius by only six years. His courtesy name was Lu (路). In the Temple of Confucius his tablet is the first on the east side in the same hall as Zeng Dian.

Shang Qu (Zimu)

Shang Qu (商瞿) was traditionally believed to have received the [Yijing](#) from Confucius and preserved it through a line of transmitters until the early [Han dynasty](#), when it became widely disseminated. His courtesy name was Zimu (子木). In the Temple of Confucius his tablet follows that of Nangong Kuo.

Gao Chai (Zigao)

Gao Chai (高柴) was either a native of Qi or Wei. His courtesy names were Zigao (子羔) and Jigao (季羔). He was either 30 or 40 years younger than Confucius, and was

dwarfish and ugly but very intelligent and talented. After studying with Confucius he became a criminal judge in Wei, and once famously condemned a prisoner to lose his feet. Later, when Gao Chai was forced to flee Wei, that same man helped to save his life. Confucius praised Chai for being able to administer stern justice with such a spirit of benevolence that the people he judged could not resent him. In the Temple of Confucius his tablet is next to that of Gongxi Ai.

Qidiao Kai (Zikai)

Qidiao Kai (漆雕開), or Shang Zhu (漆雕閑), was either a native of [Cai](#) or Lu. His courtesy names were Zikai (子開), Ziruo (子若), and Zixiu (子修/脩). Little is known about him, except that he was a scholar of the [Shujing](#). Confucius was pleased with him for his modesty and for his realistic assessments of himself and other people (*Analects* 5.6). In the Temple of Confucius his tablet follows that of Shang Zhu.

Gongbo Liao (Zizhou)

Gongbo Liao (公伯僚) appears in [Analects](#) 14:33, where he slanders Zilu to Confucius. His courtesy name was Zizhou (子周). It is disputed whether he should really be considered one of Confucius's disciples.

Sima Geng (Niu)

(司馬耕) was a great talker and a native of Song. His courtesy names were Niu (牛) and Shugeng (黍耕). He spent a great amount of energy escaping from the negative influence of his brother. In the Temple of Confucius his tablet follows that of Qidiao Kai.

Fan Xu (Zichi)

Fan Xu (樊須) also known as Fan Chi (樊遲) was either a native of Qi or Lu. His courtesy name was Zichi (子遲). He was either 36 or 46 years younger than Confucius. When he was young he distinguished himself as a military commander, serving in the armies of the Ji family. In the Temple of Confucius his tablet follows that of Gao Chai.

You Ruo (Ziruo)

You Ruo (有若) was a native of Lu, but Chinese historians do not agree on his age. His courtesy name was Ziruo (子若). He was noted among Confucius's students for his great memory and fondness for antiquity. After Confucius died the rest of his disciples, because Ruo looked and sounded like Confucius, wanted to defer to him as if he was Confucius, but after Zeng Shan objected they abandoned this idea.

In the Temple of Confucius, the tablet of Ziruo is now the sixth on the east side, among "The Wise Ones". His tablet was promoted to this position only relatively recently, in 1714 during the [Qianlong era](#) of the [Qing dynasty](#). This was done after a request from a high-ranking government official, who said he was motivated to act following a dream. His real motives may have been a desire to do Justice to the merits of Ziruo, and to restore the symmetry of the tablets in the "Hall of the Great and

Complete One", which had been disturbed by the introduction of the tablet of [Zhu Xi](#) during the [Yongzheng era](#) of the Qing dynasty.

Gongxi Chi (Zihua)

Gongxi Chi (公西赤) was a native of Lu. His courtesy name was Zihua (子華). He was younger than Confucius by 42 years. He was notable for his knowledge of [ritual and propriety](#), and Confucius's other students deferred to him on the arrangement of Confucius's funeral. Confucius praised him as being competent to entertain guests and visitors at court (*Analects* 5.7). In the Temple of Confucius his tablet is the fourth on the west side, in the outer court.

Wuma Shi (Ziqi)

Wuma Shi (巫馬施), aka. Wuma Qi (巫馬期), was either a native of [Chen](#) or of Lu. His courtesy name was Ziqi (子期 or 子旗). He was 30 years younger than Confucius. On one occasion, when Confucius was about to set out with a company of the disciples on a journey, he told them to take umbrellas. Later that day it rained heavily, and Wuma asked Confucius, "There were no clouds in the morning; but after the sun had risen, you told us to take umbrellas. How did you know that it would rain?"

Confucius replied, "The moon last evening was in the constellation Pi, and is it not said in the [Shijing](#), 'When the moon is in Pi, there will be heavy rain?' It was thus I knew it." In the Temple of Confucius his tablet is on the east side, next to that of Sima Gang.

Liang Zhan (Shuyu)

Liang Zhan (梁鱣), aka. Liang Li (梁鯉), was a native of Qi. His courtesy name was Shuyu (叔魚). He was either 29 or 39 years younger than Confucius. When he was 30, being disappointed that he had no son, he was thinking about divorcing his wife. "Do not do so," said Shang Zhu to him. "I was 38 before I had a son, and my mother was then about to take another wife for me, when the Master proposed sending me to Qi. My mother was unwilling that I should go, but Confucius said, 'Don't be anxious. Zhu will have five sons after he is 40.' It has turned out so, and I apprehend it is your fault, and not your wife's, that you have no son yet." Zhan took this advice; and, two years later, he had a son. In the Temple of Confucius his tablet occupies the eighth place on the west side, among the tablets of the outer court.

Yan Xing (Ziliu)

Yan Xing (顏幸), also called Yan Xi (顏辛), Yan Liu (顏柳), and Yan Wei (顏韋), was a native of Lu. His courtesy name was Ziliu (子柳). He was 46 years younger than Confucius. In the Temple of Confucius his tablet is on the east side, after Wuma Shi.

Ran Ru (Zilu)

Ran Ru (冉孺) was a native of Lu. His courtesy names were Zilu (子魯), Zi-zeng (子曾), and Ziyu (子魚). He was 50 years younger than Confucius. In the Temple of Confucius his tablet is on the west side, following that of Liang Zhan.

Cao Xu (Zixun)

Cao Xu (曹卹) was a native of Cai. His courtesy name was Zixun (子循). He was 50 years younger than Confucius. In the Temple of Confucius his tablet is on the east side, following that of Yan Xing.

Bo Qian (Zixi)

Bo Qian (伯虔) was a native of Lu. His courtesy names were Zixi (子晳/析) and Zijie (子楷). He was 50 years younger than Confucius. In the Temple of Confucius Bo Qian's tablet follows that of Cao Xu, on the west.

Gongsun Long (Zishi)

Gongsun Long (公孫龍), also called Gongsun Chong (公孫寵), was either a native of Wei, Chu, or [Zhao](#). His courtesy name was Zishi (子石). He was 53 years younger than Confucius. Once, before he had met Confucius, Zishi met Zigong, who asked him "Have you not learned the Book of Poetry?"

Zishi replied, "What leisure have I to do so? My parents require me to be filial; my brothers require me to be submissive; and my friends require me to be sincere. What leisure have I for anything else?"

"Come to my Master," said Zigong, "and learn of him." In the temple of Confucius, Gongsun Long's tablet follows that of Zixun.

Less known disciples

Sima Qian here observes: 'Of the 35 disciples which precede, we have some details. Their age and other particulars are found in the Books and Records. It is not so, however, in regard to the 52 which follow.'

36. Ran Ji, styled Zi-chan [al. Ji-chan and Zi-da] (冉季, 子產 [al. 季產 and 子達]), a native of Lu, whose place is the 11th, west, next to Bo Qian.

37. Gongzu Gouzi or simply Zi, styled Zi-zhi (公祖勾茲 [or simply 茲], 子之), a native of Lu. His tablet is the 23rd, east, in the outer court.

38. Qin Zu, styled Zi-nan (秦祖, 子南), a native of Qin. His tablet precedes that of the last, two places.

39. Qidiao Chi, styled Zi-lian (漆雕侈 [al. 侈], 子斂), a native of Lu. His tablet is the 13th, west.

40. Yan Gao, styled Zi-jiao (顏高, 子驕). According to the 'Narratives of the School,' he was the same as Yan Ke (刻, or 剋), who drove the carriage when Confucius rode in Wei after the duke and Nan-zi. But this seems doubtful. Other authorities make his name Chan (產), and style him Zi-jing (子精). His tablet is the 13th, east.

41. Qidiao Dufu [al. Cong], styled Zi-you, Zi-qi and Zi-wen (漆雕徒父 [al. 徒], 子有 [al. 子友], 子期 and 子文), a native of Lu, whose tablet precedes that of Qidiao Chi.
42. Zeng Sichi, styled Zi-tu, or Zi-cong (壤 [al. 穰] 鄭赤, 子徒, or 子從), a native of Qin. Some consider Zengsi (壤駟) to be a double surname. His tablet comes after that of No. 40.
43. Shang Zhai, styled Zi-ji and Zi-xiu (商澤, 子季 and 子秀), a native of Lu. His tablet is immediately after that of Fan Xu, No. 26.
44. Shi Zuo [al. Zhi and Zi]-shu, styled Zi-ming (石作 [al. 之 and 子]蜀, 子明). Some take Shizuo (石作) as a double surname. His tablet follows that of No. 42.
45. Ren Buji, styled Xuan (任不齊, 選), a native of Chu, whose tablet is next to that of No. 28.
46. Gongliang Ru, styled Zi-zheng (公良孺 [al. 儒], 子正), a native of Qin, follows the preceding in the temples. The 'Sacrificial Canon' says:-- 'Zi-zheng was a man of worth and bravery. When Confucius was surrounded and stopped in Pu, Zi-zheng fought so desperately, that the people of Pu were afraid, and let the Master go, on his swearing that he would not proceed to Wei.'
47. Hou [al. Shi] Chu [al. Qian], styled Zi-li [al. Li-chi] (后 [al. 石]處 [al. 處], 子里 [al. 里之]), a native of Qi, having his tablet the 17th, east.
48. Qin Ran, styled Kai (秦冉, 開), a native of Cai. He is not given in the list of the 'Narratives of the School,' and on this account his tablet was put out of the temples in the ninth year of Jiajing. It was restored, however, in the second year of Yongzhang, AD 1724, and is the 33rd, east, in the outer court.
49. Gongxia Shou, styled Sheng or Zi-sheng (公夏首 [al. 守], 乘 or 子乘), a native of Lu, whose tablet is next to that of No. 44.
50. Xi Yongdian [or simply Dian], styled Zi-xi [al. Zi-jie and Zi-qie] (系容蔑 [or 點], 子晳 [al. 子偕 and 子楷]), a native of Wei, having his tablet the 18th, east.
51. Gong Jianding [al. Gong Yu], styled Zi-zhong (公肩 [al. 墅]定 [al. 公有], 子仲 [al. 中 and 忠]). His nativity is assigned to Lu, to Wei, and to Jin (晉). He follows No. 46.
52. Yan Zu [al. Xiang], styled Xiang and Zi-xiang (顏祖 [al. 相], 襄 and 子襄), a native of Lu, with his tablet following that of No. 50.
53. Jiao [al. Wu]dan, styled Zi-jia (鄆 [al. 鄺]單, 子家), a native of Lu. His place is next to that of No. 51.
54. Zhu [al. Gou] Jing-qiang [and simply Jing], styled Zi-qiang [al. Zi-jie and Zi-mang] (句 [al. 勾 and 鉤] 井疆 [and simply 井], 子疆 [al. 子界 and 子孟]), a native of Wei, following No. 52.

55. Han [al. Zai]-fu Hei, styled Zi-hei [al. Zi-suo and Zi-su] (罕 [al. 宰] 父黑, 子黑 [al. 子索 and 子素]), a native of Lu, whose tablet is next to that of No. 53.

56. Qin Shang, styled Zi-pei [al. Pei-zi and Bu-zi] (秦商, 子丕 [al. 壮茲 and 不茲]), a native of Lu, or, according to Zhang Xuan, of Chu. He was 40 years younger than Confucius. One authority, however, says he was only four years younger, and that his father and Confucius's father were both celebrated for their strength. His tablet is the 12th, east.

57. Shen Dang, styled Zhou (申黨, 周). In the 'Narratives of the School' there is a Shen Ji, styled Zi-zhou (申續, 子周). The name is given by others as Tang (堂 and 優) and Zu (續), with the designation Zi-zu (子續). These are probably the same person mentioned in the Analects as Shen Chang (申棖). Prior to the Ming dynasty they were sacrificed to as two, but in AD 1530, the name dang was expunged from the sacrificial list, and only that of Chang left. His tablet is the 31st, east.

58. Yan Zhipo, styled Zi-shu [or simply Shu] (顏之僕, 子叔 [or simply 叔]), a native of Lu, who occupies the 29th place, east.

59. Yong Qi, styled Zi-qi [al. Zi-yan] (榮旂 [al. 祈], 子旂 or 子祺 [al. 子顏]), a native of Lu, whose tablet is the 20th, west.

60. Xian Chang, styled Zi-qi [al. Zi-hong] (縣成, 子棋 [al. 子橫]), a native of Lu. His place is the 22nd, east.

61. Zuo Renying [or simply Ying], styled Xing and Zi-xing (左人郢 [or simply 郢], 行 and 子行), a native of Lu. His tablet follows that of No. 59.

62. Yan Zhi, styled En [al. Zi-si] (燕伋 [or 級], 恩 [al. 子思]) a native of Qin. His tablet is the 24th east.

63: Zhang Guo, styled Zi-tu (鄭國, 子徒), a native of Lu. This is understood to be the same with the Xue Bang, styled Zi-cong (薛邦, 子從), of the 'Narratives of the School.' His tablet follows No. 61.

64. Qin Fei, styled Zi-zhi (秦非, 子之), a native of Lu, having his tablet the 31st, west.

65. Shi Zhichang, styled Zi-hang [al. chang] (施之常, 子恒 [al. 常]), a native of Lu. His tablet is the 30th, east.

66. Yan Kuai, styled Zi-sheng (顏噲, 子聲), a native of Lu. His tablet is the next to that of No. 64.

67. Bu Shusheng, styled Zi-che (步叔乘 [in the 'Narratives of the School' it is an old form of 乘], 子車), a native of Qi. Sometimes for Bu (步) we find Shao (少). His tablet is the 30th, west.

68. Yuan Kang, styled Zi-ji (原亢, 子籍), a native of Lu. Sima Qian calls him Yuan Kang-ji, not mentioning any designation. The 'Narratives of the School' makes him Yuan Kang (抗), styled Ji. His tablet is the 23rd, west.

69. Yue Ke [al. Xin], styled Zi-sheng (樂歎, [al. 欣], 子聲), a native of Lu. His tablet is the 25th, east.

70. Lian Jie, styled Yong and Zi-yung [al. Zi-cao] (廉潔, 廉 and 子庸 [al. 子曹]), a native of Wei, or of Qi. His tablet is next to that of No. 68.

71. Shuzhong Hui [al. Kuai], styled Zi-qi (叔仲會 [al. 噇], 子期), a native of Lu, or, according to Zhang Xuan, of Jin. He was younger than Confucius by 54 years. It is said that he and another youth, called Kong Xuan (孔璇), attended by turns with their pencils, and acted as amanuenses to the sage, and when Mang Wubo expressed a doubt of their competency, Confucius declared his satisfaction with them. He follows Lian Jie in the temples.

72. Yan He, styled Ran (顏何, 冉), a native of Lu. The present copies of the 'Narratives of the School' do not contain his name, and in AD 1588 Ran was displaced from his place in the temples. His tablet, however, has been restored during the Qing. It is the 33rd, west.

73. Di Hei, styled Zhe [al. Zi-zhe and Zhe-zhi] (狄黑, 誓 [al. 子誓 and 誓之]), a native of Wei, or of Lu. His tablet is the 26th, east.

74. Kui [al. Bang] Sun, styled Zi-lian [al. Zi-yin] (□ (kui1 刊左邦右) [al. 邦] 翼, 子歛 [al. 子飲]), a native of Lu. His tablet is the 27th, west.

75. Kong Zhong, styled Zi-mie (孔忠, 子蔑). This was the son, it is said, of Confucius's elder brother, the cripple Mang-pi. His tablet is next to that of No. 73. His sacrificial title is 'The ancient Worthy, the philosopher Mie.'

76. Gongxi Yuru [al. Yu], styled Zi-shang (公西輿如 [al. 輿], 子上), a native of Lu. His place is the 26th, west.

77. Gongxi Dian, styled Zi-shang (公西戔 [or 點], 子上 [al. 子尚]), a native of Lu. His tablet is the 28th, east.

78. Qin Zhang [al. Lao], styled Zi-kai (琴張 [al. 牽], 子開), a native of Wei. His tablet is the 29th, west.

79. Chan Kang, styled Zi-kang [al. Zi-qin] (陳亢, 子亢 [al. 子禽]), a native of Ch'an.

80. Xian Dan [al. Dan-fu and Fang], styled Zi-xiang (縣亶 [al. 亶父 and 豐], 子象), a native of Lu. Some suppose that this is the same as No. 53. The advisers of the Qing dynasty in such matters, however, have considered them to be different, and in 1724, a tablet was assigned to Xian Dan, the 34th, west.

Twenty others added by scholars

The research of scholars has added about 20 others.

81. Lin Fang, styled Zi-qiu (林放, 字子邱), a native of Lu. The only thing known of him is from the Ana. III. iv. His tablet was displaced under the Ming, but has been restored by the Qing. It is the first, west.

82. Zhu Yuan, styled Bo-yu (蘧瑗, 字伯玉), an officer of Wei, and, as appears from the Analects and [Mencius](#), an intimate friend of Confucius. Still his tablet has shared the same changes as that of Lin Fang. It is now the first, east.

83 and 84. Shen Chang (申棖) and Shen Tang (申堂). See No. 57.

85. Mu Pi (牧皮), mentioned by Mencius, VII. Pt. II. xxxvii. 4. His entrance into the temple was under the Qing. His tablet is the 34th, east.

86. [Zuo Qiuming](#) or Zuoqiu Ming (左丘明) or Qiu Ming (丘明) has the 32nd place, east. His title was fixed in AD 1530 to be 'The Ancient Scholar,' but in 1642 it was raised to that of 'Ancient Worthy.' To him we owe the most distinguished of the annotated editions of the Chun Qiu. But whether he really was a disciple of Confucius, and in personal communication with him, is much debated.

The above are the only names and surnames of those of the disciples who now share in the sacrifices to the sage. Those who wish to exhaust the subject, mention in addition, on the authority of Zuo Qiuming, Zhongsun Heji (仲孫何忌), a son of Meng Xizi (孟僖子), and Zhongsun Shuo (仲孫說), little brother of Zhongsun Heji, supposed by many to be the same with No. 17; Ru Bei, (孺悲), mentioned in the Analects, XVII. xx, and in the Li Ji, XVIII. Sect. II. ii. 22; Gongwang Zhiqiu (公罔之裘) and Xu Dian (序點), mentioned in the Li Ji, XLIII. 7; Binmou Jia (賓牟賈), mentioned in the Li Ji, XVII. iii. 16; Kong Xuan (孔璇) and Hai Shulan (惠叔蘭), on the authority of the 'Narratives of the School;' Chang Ji (常季), mentioned by Zhuangzi; Ju Yu (鞠語), mentioned by Yanzi (晏子); Lian Yu (廉瑀) and Lu Jun (魯峻), on the authority of Wenweng Shishi 文翁石室; and finally Zifu He (子服何), the Zifu Jingbo (子服景伯) of the Analects, XIV. xxxviii.

Four Sages and Twelve Philosophers

Other than Confucius himself, the most venerated Confucians are the "[Four Sages](#)" or "Correlates" and the "[Twelve Philosophers](#)".

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QUOTES of Confucious

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Fame, as they say, is fickle. It may take years to reap and, when you do, you may not have the time to enjoy the fruits of your labor. This was the case for Confucius, an ancient Chinese philosopher whose ideas still resonate today.

These 47 timeless Confucius quotes offer insight into teachings that have shaped cultures and societies for centuries. They span topics such as wisdom and success to virtue and compassion—all qualities that now define Confucianism.

Who Was Confucius?

Kong Qiu, or Master Kong as he was known, did not live to see his days of glory. During his lifetime, his views were received with scorn. But that was about 2,500 years ago. Following his death, a handful of his dedicated followers passed on Confucius' teachings to future generations in the book, *The Analects of Confucius*.

Confucius' philosophies remained in the archives of [ancient Chinese history](#). As his teachings spread far and wide, his philosophies gained ground. It took many years after Confucius' death for his philosophies to be appreciated and revered, but today, Confucianism is an [ethical school of thought](#) adopted by many thinkers around the world.

Confucius' Political Life

Though Confucius served the Duke of Lu, a Chinese state, he made many enemies with the nobles of the land. His views antagonized the powerful nobles, who wanted the Duke to be a puppet in their hands. Confucius was exiled from the State of Lu for more than two decades, so he lived in the countryside, spreading his teachings.

Confucius' Ideologies and Philosophy

Confucius gave great importance to education. He devoted his time to gaining new insights and learning from renowned scholars. He started his own school at the age of 22. At that time, China was undergoing a state of ideological turmoil. Confucius established a moral code of conduct based on human principles of mutual [respect](#), good conduct, and familial ties. Confucianism along with [Taoism](#) and [Buddhism](#) became the three religious pillars of China. Today, Confucius is revered not just as a moral teacher, but as one of the most influential religious philosophers in history.

Confucianism in the Modern World

There is a growing interest in Confucianism in China and other parts of the world. More and more followers of Confucianism are advocating a deeper study of his philosophies. Confucius' ideals stand true even today. His philosophy on how to be a *Junzi*, or the perfect gentleman, is based on the simple ideology of [love](#) and tolerance.

47 Sayings from Confucius

Confucius' quotes often deal with qualities such as patience, perseverance, discipline, and hard work. His philosophies, which are similar to [humanist](#) thought, have significantly influenced spiritual and social thought, and many people apply his teachings in every sphere of life.

**Read these Confucian quotes that contemplate
key facets of life and society.**

1. "Everything has [beauty](#), but not everyone sees it."
2. "They must often change who would be constant in happiness or wisdom."
3. "What the superior man seeks is in himself; what the small man seeks is in others."
4. "In a country well governed, poverty is something to be ashamed of. In a country badly governed, wealth is something to be ashamed of."
5. "It does not matter how slowly you go so long as you do not stop."
6. "When anger rises, think of the consequences."
7. "When it is obvious that the goals cannot be reached, don't adjust the goals; adjust the action steps."

8. "Faced with what is right, to leave it undone shows a lack of courage."
9. "To be able under all circumstances to practice five things constitutes perfect virtue; these five things are gravity, generosity of soul, sincerity, earnestness, and kindness."
10. "To see what is right, and not to do it, is want of courage or of principle."
11. "Fine words and an insinuating appearance are seldom associated with true virtue."
12. "Before you embark on a journey of revenge, dig two graves."
13. "Success depends upon previous preparation, and without such preparation, there is sure to be failure."
14. "Do not impose on others what you yourself do not desire."
15. "Men's natures are alike, it is their habits that carry them far apart."
16. "Our greatest glory is not in never falling, but in rising every time we fall."
17. "Real knowledge is to know the extent of one's ignorance."
18. "Hold faithfulness and sincerity as first principles."
19. "I hear and I forget. I see and I remember. I do and I understand."
20. "Respect yourself, and others will respect you."
21. "Silence is a true friend who never betrays."
22. "The superior man, when resting in safety, does not forget that danger may come. When in a state of security he does not forget the possibility of ruin. When all is orderly, he does not forget that disorder may come. Thus his person is not endangered, and his States and all their clans are preserved."
23. "The will to win, the desire to succeed, the urge to reach your full potential... These are the keys that will unlock the door to personal excellence."
24. "Better a diamond with a flaw than a pebble without."

25. "Study the past if you would define the future."
26. "Wheresoever you go, go with all your heart."
27. "Wisdom, compassion, and courage are the three universally recognized moral qualities of men."
28. "Forget injuries, never forget kindnesses."
29. "Have no friends not equal to yourself."
30. "He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place and all the stars turn towards it."
31. "He who learns but does not think is lost! He who thinks but does not learn is in great danger."
32. "He who speaks without modesty will find it difficult to make his words good."
33. "Life is really simple, but we insist on making it complicated."
34. "A superior man is modest in his speech but exceeds in his actions."
35. "Be not ashamed of mistakes and thus make them crimes."
36. "The more man meditates upon good thoughts, the better will be his world and the world at large."
37. "The superior man understands what is right; the inferior man understands what will sell."
38. "By nature, men are nearly alike; by practice, they get to be wide apart."
39. "He who will not economize will have to agonize."
40. "When we see men of a contrary character, we should turn inwards and examine ourselves."
41. "He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful may be called intelligent indeed."
42. "If I am walking with two other men, each of them will serve as my teacher. I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself."

43. "Choose a job you love, and you will never have to work a day in your life."
44. "If you look into your own heart, and you find nothing wrong there, what is there to worry about? What is there to fear?"
45. "Ignorance is the night of the mind, but a night without moon and star."
46. "It is easy to hate and it is difficult to love. This is how the whole scheme of things works. All good things are difficult to achieve, and bad things are very easy to get."
47. "Without feelings of respect, what is there to distinguish men from beasts?"

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101 Confucius Quotes and Sayings

<https://parade.com/1167907/marynliles/confucius-quotes/>

1. "Wherever you go, go with all your heart." — Confucius
2. "We should feel sorrow, but not sink under its oppression." — Confucius
3. "And remember, no matter where you go, there you are." — Confucius
4. "To be wealthy and honored in an unjust society is a disgrace." — Confucius
5. "Roads were made for journeys, not destinations." — Confucius
6. "To go beyond is as wrong as to fall short." — Confucius
7. "The way you cut your meat reflects the way you live." — Confucius
8. "Real knowledge is to know the extent of one's ignorance." — Confucius

9. "Desire to have things done quickly prevents their being done thoroughly."— Confucius
10. "Three things cannot long be hidden: the sun, the moon, and the truth."— Confucius
11. "The object of the superior man is truth." —Confucius
12. "What you do not wish upon yourself, extend not to others." —Confucius
13. "A man of wisdom delights in water." — Confucius
14. "Learn as if you were not reaching your goal and as though you were scared of missing it." —Confucius
15. "To practice five things under all circumstances constitutes perfect virtue; these five are gravity, generosity of soul, sincerity, earnestness, and kindness."— Confucius
16. "To understand yourself is the key to wisdom." — Confucius
17. "Sincerity is the way of heaven." — Confucius
18. "First there must be order and harmony within your own mind. Then this order will spread to your family, then to the community, and finally to your entire kingdom. Only then can you have peace and harmony." — Confucius
19. "When anger rises, think of the consequences." — Confucius
20. "A lack of patience in trifling matters might lead to the disruption of great project." — Confucius
21. "Straight-forwardness, without the rules of propriety, becomes rudeness."— Confucius
22. "Love is like a spice. It can sweeten your life - however, it can spoil it, too."— Confucius

23. "The true gentleman does not preach what he practices till he has practiced what he preaches." — Confucius
24. "It is man that makes truth great, not truth that makes man great." — Confucius
25. "Silence is a true friend who never betrays." — Confucius
26. "Faithfulness and sincerity are the highest things." — Confucius
27. "The journey with a 1000 miles begins with one step." — Confucius
28. "Learn avidly. Question it repeatedly. Analyze it carefully. Then put what you have learned into practice intelligently." — Confucius
29. "Base yourself in loyalty and trust. Don't be a companion with those who are not your moral equal. When you make a mistake, don't hesitate to correct it." — Confucius
30. "Anyone can find the switch after the lights are on." — Confucius
31. "Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself." — Confucius
32. "One joy dispels a hundred cares." — Confucius
33. "Everything has beauty, but not everyone sees it." — Confucius
34. "To love a thing means wanting it to live." — Confucius
35. "A lion chased me up a tree, and I greatly enjoyed the view from the top." — Confucius
36. "Study the past, if you would divine the future." — Confucius
37. "Can there be a love which does not make demands on its object?" — Confucius
38. "He who speaks without modesty will find it difficult to make his words good." — Confucius

39. "If you try to do too much, you will not achieve anything." — Confucius
40. "True goodness springs from a man's own heart. All men are born good." — Confucius
41. "You can successfully force people to follow a certain course, but you cannot force them to understand it." — Confucius
42. "The man who asks a question is a fool for a minute, the man who does not ask is a fool for life." — Confucius
43. "The man who moves a mountain begins by carrying away small stones." — Confucius
44. "The superior man is satisfied and composed; the mean man is always full of distress." — Confucius
45. "Do not let a leader lead you on a bad path." — Confucius
46. "When you see a good person, think of becoming like her/him. When you see someone not so good, reflect on your own weak points." — Confucius
47. "Music produces a kind of pleasure which human nature cannot do without." — Confucius
48. "Ah, music, sacred tongue of God! I hear thee calling and I come." — Confucius
49. "You are what you think." — Confucius
50. "He who conquers himself is the mightiest warrior." — Confucius
51. "Our greatest glory is not in never falling, but in rising every time we fall." — Confucius
52. "They must often change who would remain constant in happiness and wisdom." — Confucius
53. "Knowing something is not as good as liking it. Liking something is

not as good as rejoicing in it." — Confucius

54. "Be not ashamed of mistakes and thus make them crimes." — Confucius

55. "The more man meditates upon good thoughts, the better will be his world and the world at large." — Confucius

56. "I slept and dreamt life is beauty, I woke and found life is duty." — Confucius

57. "No matter how busy you make think you are you must find time for reading, or surrender yourself to self-chosen ignorance." — Confucius

58. "When wealth is centralized, the people are dispersed. When wealth is distributed, the people are brought together." — Confucius

59. "There are three degrees of filial piety. The highest is being a credit to our parents, the second is not disgracing them; the lowest is being able simply to support them." — Confucius

60. "To be wronged is nothing, unless you continue to remember it." — Confucius

61. "To be truly happy and contented, you must let go of what it means to be happy or content." — Confucius

62. "Only the wisest and stupidest of men never change." — Confucius

63. "Don't complain about the snow on your neighbor's roof when your own doorstep is unclean." — Confucius

64. "Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish." — Confucius

65. "If you make a mistake and do not correct it, this is called a mistake." — Confucius

66. “A youth is to be regarded with respect. How do we know that his future will not be equal to our present?” — Confucius

67. “I hear and I forget. I see and I remember. I do and I understand.” — Confucius

68. “When it is obvious that the goals cannot be reached, don’t adjust the goals, adjust the action steps.” — Confucius

69. “Education breeds [confidence](#). Confidence breeds hope. Hope breeds peace.” — Confucius

70. “Study without reflection is a waste of time; reflection without study is dangerous.” — Confucius

71. “I want you to be everything that’s you, deep at the center of your being.” — Confucius

72. “Learning without thought is labour lost; thought without learning is perilous.” — Confucius

73. “Have no friends not equal to yourself.” — Confucius

74. “By nature, men are nearly alike; by practice, they get to be wide apart.” — Confucius

75. “A superior man is modest in his speech, but exceeds in his actions.” — Confucius

76. “When the multitude detests a man, inquiry is necessary; when the multitude likes a man, inquiry is equally necessary.” — Confucius

77. “The people may be made to follow a path of action but they may not be made to understand it.” — Confucius

78. “The parents’ age must be remembered, both for joy and [anxiety](#).” — Confucius

79. “Choose a job you love, and you will never have to work a day in your life.” — Confucius

80. “He who conquers himself is the mightiest warrior.” — Confucius

81. "Those who cannot forgive others break the bridge over which they themselves must pass." — Confucius

82. "It is not possible for one to teach others who cannot teach his own family." — Confucius

83. "If you look into your own heart, and you find nothing wrong there, what is there to worry about? What is there to fear?" — Confucius

84. "The journey with a 1000 miles begins with one step." — Confucius

85. "Better a diamond with a flaw than a pebble without." — Confucius

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86. "Learn as though you would never be able to master it; hold it as though you would be in fear of losing it." — Confucius

87. "The will to win, the desire to succeed, the urge to reach your full potential... these are the keys that will unlock the door to personal excellence." — Confucius

88. "If a man in the [morning](#) hear the right way, he may die in the evening without regret." — Confucius

89. "It does not matter how slowly you go as long as you do not stop." — Confucius

90. "Ignorance is the night of the mind, but a night without moon or star." — Confucius

91. "If the gentleman is not serious, he will not be respected, and his learning will not be on a firm foundation. He considers loyalty and faithfulness to be fundamental, has no friends who are not like him, and when he has made mistakes, he is not afraid of correcting them." — Confucius

92. "The expectations of life depend upon diligence; the mechanic that would perfect his work must first sharpen his tools." — Confucius

93. "How transcendent is the virtue of the middle conduct! Rare for a long time has been its practice among the people." — Confucius

94. "To see and listen to the wicked is already the beginning of wickedness." — Confucius

95. "Forget injuries, never forget kindnesses." — Confucius

96. "To lead uninstructed people to war is to throw them away." — Confucius

97. "I'd rather die for speaking out, than to live and be silent." — Confucius

98. "I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue would esteem nothing above it." — Confucius

99. "There is nothing more visible than what is secret, and nothing more manifest than what is minute." — Confucius

100. "Words are the voice of the heart." — Confucius

101. "Good people strengthen themselves ceaselessly." — Confucius

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Key Interpreters of Confucius

The two best known early interpreters of Confucius' thought - besides the compilers of the *Analects* themselves, who worked gradually from the time of Confucius' death until sometime during the former Han dynasty - are the Warring States philosophers "[Mencius](#)" or Mengzi (Meng-tzu, 372-289 BCE) and [Xunzi](#) (Hsun-tzu, 310-220 BCE). Neither knew Confucius personally, nor did they know one another, except retrospectively, as in the case of Xunzi commenting on Mencius. The two usually are cast as being opposed to one another because of their disagreement over human nature - a subject on which Confucius was notably silent (*Analects* 5.13).

Mencius illustrates a pattern typical of Confucius' interpreters in that he claims to be doing nothing more than "transmitting" Confucius' thought while introducing new ideas of his own. For Mencius, *renxing* (human nature) is congenitally disposed toward *ren*,

but requires cultivation through *li* as well as yogic disciplines related to one's *qi* (vital energy), and may be stunted (although never destroyed) through neglect or negative environmental influence. Confucius does not use the term *renxing* in the *Analects*, nor does he describe *qi* in Mencius' sense, and nowhere does he provide an account of the basic goodness of human beings. Nonetheless, it is Mencius' interpretation of Confucius' thought - especially after the ascendancy of Zhu Xi's brand of Confucianism in the twelfth century CE - that became regarded as orthodox by most Chinese thinkers.

Like Mencius, Xunzi claims to interpret Confucius' thought authentically, but leavens it with his own contributions. Whereas Mencius claims that human beings are originally good but argues for the necessity of self-cultivation, Xunzi claims that human beings are originally bad but argues that they can be reformed, even perfected, through self-cultivation. Also like Mencius, Xunzi sees *li* as the key to the cultivation of *renxing*. Although Xunzi condemns Mencius' arguments in no uncertain terms, when one has risen above the smoke and din of the fray, one may see that the two thinkers share many assumptions, including one that links each to Confucius: the assumption that human beings can be transformed by participation in traditional aesthetic, moral, and social disciplines.

Later interpreters of Confucius' thought between the Tang and Ming dynasties are often grouped together under the label of "Neo-Confucianism." This term has no cognate in classical Chinese, but is useful insofar as it unites several thinkers from disparate eras who share common themes and concerns. Thinkers such as Zhang Zai (Chang Tsai, 1020-1077 CE), Zhu Xi (Chu Hsi, 1130-1200 CE), and Wang Yangming (1472-1529 CE), while distinct from one another, agree on the primacy of Confucius as the fountainhead of the Confucian tradition, share Mencius' understanding of human beings as innately good, and revere the "Five Classics" and "Four Books" associated with Confucius as authoritative sources for standards of ritual, moral, and social propriety. These thinkers also display a bent

toward the cosmological and metaphysical which isolates them from the Confucius of the *Analects*, and betrays the influence of Buddhism and Daoism – two movements with little or no popular following in Confucius' China — on their thought.

This cursory review of some seminal interpreters of Confucius' thought illustrates a principle that ought to be followed by all who seek to understand Confucius' philosophical views: suspicion of the sources. All sources for reconstructing Confucius' views, from the *Analects* on down, postdate the master and come from a hand other than his own, and thus all should be used with caution and with an eye toward possible influences from outside of fifth century BCE China.

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Confucius Memorial Ceremony

<https://news.cgtn.com/news/2022-09-29/VHJhbnNjcmlwdDY4NTk0/index.html>

Qufu City in east China's Shandong Province is the hometown of the renowned Chinese philosopher Confucius. To honor the legacy of this great sage, the annual Memorial Ceremony for Confucius takes place in Qufu.

In 2024, we celebrate the 2,575th birthday of Confucius.

A Confucius Memorial Ceremony has been held in the city of Qufu, in north China's Shandong Province. The ceremony has a history of more than two thousand years, and has major cultural significance for the Chinese people. Zhou Yixin reports.

Solemn music and dance, a ceremony to commemorate Chinese philosopher Confucius through art.

ZHOU YIXIN, Qufu, Shandong Province "The Confucius Memorial Ceremony is a unique cultural phenomenon in Chinese history. The ceremony displays Confucian thought in the form of art, vividly explains the meaning behind Confucius' theory of rituals."

The school of Confucian thought is the mainstream traditional Chinese culture that reflects the spirit and drive of the Chinese people.

RODRIGO TOLEDO, First Secretary, Embassy of Republic of Chile in China "According to the people, according to common beliefs, Confucius is one of the pillars of the Chinese culture. You have Mencius, you have Confucius. These are the pillars of the culture. Then you have developed your history, you have renewed your history. Now you are going to a new stage. But all of that is based on these pillars."

Confucianism has made important contributions to the global civilization. In East and Southeast Asia, Confucianism became a common cultural keynote across many nations. Confucianism was also taken to the Western world and became a spiritual motivation and an inspiration for modern philosophy.

PROFESSOR CHEN WEIPING, Department of Philosophy, East China Normal University "Confucianism was an important ideological resource for the Enlightenment movement in Europe. Its idea that 'the world is for the public' also had an impact on the formation of Marxism. The ideas of 'Nature and Man are One', and 'Harmony is the Most Precious' have also had great impact on Western societies in the 20th century."

The Confucius Memorial Ceremony has become a way for the Chinese to collectively cherish the memory of their ancestors, honour their traditions, and promote the virtues of their traditional culture.

Watch the Ceremony using the Web Link

Confucius Memorial Ceremony

<https://www.youtube.com/watch?v=32BoRm1o95M>

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Temple and Cemetery of Confucius

{<https://whc.unesco.org/en/list/704/>}

The temple, cemetery and family mansion of Confucius, the great philosopher, politician and educator of the 6th-5th centuries B.C., are located at Qufu, in Shandong Province. Built to commemorate him in 478 B.C., the temple has been destroyed and reconstructed over the centuries; today it comprises more than 100 buildings. The cemetery contains Confucius' tomb and the remains of more than 100,000 of his descendants. The small house of the Kong family developed into a gigantic aristocratic residence, of which 152 buildings remain. The Qufu complex of monuments has retained its outstanding artistic and historic character due to the devotion of successive Chinese emperors over more than 2,000 years.

Outstanding Universal Value

Brief synthesis

Confucius, a renowned philosopher, politician and educator in ancient China whose system of belief involving philosophy, politics and ethics (subsequently known as Confucianism) has exerted profound influence on Chinese culture, was revered as the Sacred Model Teacher for Ten Thousand Generations by Chinese emperors. Located in his birthplace, Qufu City of Shandong Province, China, the Temple of Confucius was built to commemorate and offer sacrifices to Confucius in 478 BC. Having been destroyed and reconstructed over the centuries, it now covers 14 hectares, with 104 buildings dating from the Jin to Qing dynasties including the Dacheng Hall, Kuiwen Pavilion and Xing Altar, and over 1,250 ancient trees. The Temple houses more than 1,000 stelae made at different times, and precious objects such as Han stone reliefs, carved pictures depicting the life of Confucius, and the stone dragon carvings of the Ming and Qing dynasties. The Temple is the prototype and model for all the Confucius temples widely distributed in countries in East Asia and Southeast Asia, particularly in terms of layout and style.

Located 1,100 meters to the north of Qufu City, the Cemetery of Confucius covers an area of 183 hectares. It contains Confucius' tomb and more than 100,000 graves of his descendants.



Lying to the east of the Temple, the Kong Family Mansion developed from a small family house linked to the temple into an aristocratic mansion in which the male direct descendants of Confucius lived and worked. Following a fire and rebuilding of the temple with an enclosure wall on the model of an imperial palace in the 14th century, the mansion was rebuilt a short distance from the temple. Subsequently expanded, then destroyed again by fire and rebuilt in the late 19th century, it now covers 7 hectares with a total of some 170 buildings. Over 100,000 collections are kept in the Mansion; among them the ten ceremonial utensils of the Shang and Zhou dynasties, the portraits of Confucius made in different periods and clothes and caps dating to the Ming and Qing dynasties are the most famous. Furthermore, the more than 60,000 files and archives of the Ming and Qing dynasties collected in the Mansion not only provide a credible record of all kinds of activities in the Mansion for more than 400 years, but are highly valuable for studying the history of the Ming and Qing period.

The buildings were designed and built with meticulous care according to the ideas of Confucianism regarding the hierarchy of disposition of the various components. In the Ming period many outstanding artists and craftsmen applied their skills in the adornment of the temple, and in the Qing period imperial craftsmen were assigned to build the Dacheng Hall and Gate and the Qin Hall, considered to represent the pinnacle of Qing art and architecture.

Confucianism has exerted a profound influence not only in China but also on the feudal societies of Korea, Japan and Vietnam and had a positive influence on the Enlightenment of 18th century Europe. The Temple of Confucius, the Cemetery of Confucius, and the Kong Family Mansion are not only outstanding representatives of oriental architectural skills, but they also have a deep historical content and are an important part of the cultural heritage of mankind.

Criterion (i): The group of monumental ensembles at Qufu is of outstanding artistic value because of the support given to them by Chinese Emperors over two millennia, ensuring that the finest artists and craftsmen were involved in the creation and reconstruction of the buildings and the landscape dedicated to Confucius.

Criterion (iv): The Qufu ensemble represents an outstanding architectural complex which demonstrates the evolution of Chinese material culture over a considerable period of time.

Criterion (vi): The contribution of Confucius to philosophical and political doctrine in the countries of the East for two thousand years, and also in Europe and the west in the 18th and 19th centuries, has been one of the most profound factors in the evolution of modern thought and government.

Integrity

As a heritage site embodying the core value of traditional Chinese culture—Confucianism, incorporating the Temple and Cemetery of Confucius and the Kong Family Mansion, the property area covers all the necessary elements for demonstrating its historical values and setting. The Temple reflects the paramount position of Confucianism in traditional Chinese culture. The Cemetery, as a graveyard for Confucius and his descendants, provides integral and most important material evidence for the development of the Kong Clan. The Kong Family Mansion, as the office and residence for the direct descendants of Confucius, testifies to the eminent status enjoyed by the Kong family in traditional Chinese society because of Confucianism.

Authenticity

The maintenance and protection of the property, which was never disrupted in Chinese history due to the property's great significance, reflect traditional Chinese conservation

intervention methods. The property possesses high authenticity in terms of design of the building complex, building materials used, continuity in construction technology, preservation of historical condition and as deliverer of spiritual values, which are all faithful expressions of traditional Chinese culture. Qufu, as the hometown of Confucius, has always been the most congregated inhabitation of his descendants, and today, the surroundings of the property still provides the most important residence for the offspring of Confucius. This social phenomenon and situation also contributes to the authenticity of the property.

Protection and management requirements

The Temple and Cemetery of Confucius and the Kong Family Mansion were included in the first group of State Priority Protected Sites in 1961 and the property is protected under the *Law of the People's Republic of China on the Protection of Cultural Relics*. The official institution responsible for the protection and management of the property is Qufu Cultural Heritage Management Committee. A multi-source and stable fund guarantee system has been established, with specific funds allocated for heritage conservation each year. The enactment and efficient implementation of relevant national and local laws and regulations provides strong legal protection to the property.

The property boundaries and buffer zone were clearly designated in 1986. In 2003, the *Master Plan for Qufu City* was drawn up, and the *Regulatory Plan for the Ming City of Qufu* was made in 2007, regulating protection of the setting of the property. These documents provide legal, institutional and management guarantees for safeguarding the authenticity and integrity of the property. Now the protection of the heritage has been integrated into the social and economic development plan, the urban and rural construction plan, the fiscal budget, the system reform and the leadership accountability system of Qufu.

Systematic periodic and daily monitoring has been carried out, while the complete heritage monitoring system and documentation database of the property are being developed. Survey, design and implementation of intervention projects are conducted strictly in accordance with relevant laws, regulations and technical specifications, while charters relating to world cultural heritage protection have also been observed. Further measures will be taken to ensure the authenticity and integrity of the heritage and its setting, and to strive for rational use and sustainable development of the property.

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A memorial service for Confucius

{https://www.koreatimes.co.kr/www/nation/2024/10/604_111667.html}



A ritual specialist takes ancestor tablets at Sungkyunkwan University in Seoul on May 11 during a memorial service for Confucius, who died 2,563 years ago.

Korea Times photos by Shim Hyun-chul

“Seokjeon Daeje” meaning grand Confucian ceremony is a traditional rite that pays tribute to Confucius and other ancient sages and scholars.

The event is held every year on Confucius’ birthday on Sept. 28 and the day of his death, May 11, at 234 Confucian temples nationwide to commemorate him and other historical figures from both Korea and China. Confucian philosophy and lessons are thought to be one of the foundations of Korean society over thousands of years. Cohosted by Sungkyunkwan University and the Cultural Heritage Administration, the ceremony was held at the school’s Seoul campus on May 11. Culture Minister Choe Kwang-sik took part in the event, along with some 200,000

worshipers.

The ceremony is characterized by observances of ritual etiquette and order with performances of traditional music and dance such as "Palilmu" based on Confucian ideals.

The ceremony, designated as the nation's 85th important intangible cultural heritage, is passed down through apprenticeships, lectures and courses given at two institutions.

For the music, traditional instruments are used, which do not exist in other countries. This well-preserved rite is a work of great artistic merit with traditional clothes and a solemn procedure.



Ritual specialists exercise due courtesy at a ceremony held at Sungkyunkwan University on May 11, in Seoul.



Ritual specialists enter the Hall of Confucius.



Students majoring in dance perform the traditional dance "Palilmu" at the ceremony.



Ritual specialists hold a memorial service and prepare an invocation at the Hall of Confucius.



Culture Minister Cho Kwan-il attends the ceremony held at the school.

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Kindly use the following Web Links

- Csikszentmihalyi, Mark. "[Confucius](#)". In Zalta, Edward N. (ed.). [Stanford Encyclopedia of Philosophy](#).
- "[Confucius](#)". [Internet Encyclopedia of Philosophy](#).
- [Confucius](#) on [In Our Time](#) at the [BBC](#)
- [Multilingual web site on Confucius and the Analects](#)
- [The Dao of Kongzi](#), introduction to the thought of Confucius.
- [Works by Confucius](#) at [Project Gutenberg](#)
- [Works by or about Confucius](#) at the [Internet Archive](#)
- [Works by Confucius](#) at [LibriVox](#) (public domain audiobooks)
- [Confucian Analects](#) (Project Gutenberg release of James Legge's Translation)
 - [Core philosophical passages](#) in the *Analects of Confucius*.

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